

Allah's Speech and *Hadeeth* Parlance are *unique*.

Both are in a class *unshared* by all others!

Allah's Speech and *Hadeeth's* parlance are *unique, formal, highly descriptive, and have no synonyms*. Hence, they must be *translated verbatim* or *transliterated per se*. This is the *only* way to *convey/impart* either to other languages.

Based on the above, translating The Qur'an or *Hadeeth* to *any* language is a *huge and monumental* task. Since *each* word, of either, is meant *for itself and by itself* and *no* other word can substitute for it, *its translation must be supremely precise*. Messenger of Allah, Mohammad (SAWS) is very *emphatic* in this regard, as proven by the following two *true Hadeeths*:

”نَضَرَ اللهُ امرءاً سمع مقالتي فوعاها ثم نقلها
كما سمعها، لربما ناقل فقه لمن هو أفقه منه“ (حديث صحيح)

“Brightened Allah an *emra 'an*¹ (mature/perfect manliness possessor), [*he*] heard my statement, then [*he*] cognized/retained² it^w; afterwards [*he*] conveyed it as [*he*] heard it; ^{w3} [surely] perhaps a conveyor of a *Feq'hen*⁴ for whom he (is) *afqaho* (having more *Feq'hen*) than him.” True *Hadeeth*.

Also there is *Hadeeth* for *sleeping*, which the Prophet (SAWS) taught it to one of his companions. In part of such a *Hadeeth*, it says: "...and Your Prophet which You had sent." When the companion repeated the *Hadeeth* to ensure its memorization, he said: "...and Your Messenger which You had sent." Here (SAWS) *interrupted and corrected* him, by saying: "...and Your Prophet which You had sent." See Al-Bokahary No.247.

Thus, if the *Hadeeth* is to be conveyed *exactly as heard*, i.e. *verbatim*, likewise The Qur'an *deserves absolutely the exact treatment*. It is hard to over emphasize such a fact. Allah's Great Messenger (SAWS) put it aptly and tersely.

1. By and large Arabic words are very: *descriptive, denotative* (hinting other meanings), *connotative* (signifying other purports), *designative, implicative, eloquent and elegant*. This is especially true with respect to diction of The Qur'an and parlance of the *Hadeeth*. The two are expressed in very precise and rather exact texts. That is why when quoting either, one must quote each *verbatim*, to preserve the *integrity* of the text and convey its *intended* message(s).
2. Arabic words are *unique and rich*; so translating them into other languages surely faces lacks of the exact equivalents. Hence the necessity for *transliteration* and *parenthetical explanation* of what was transliterated. See Section 7 below.
3. Diction of The Qur'an and parlance of the *Hadeeth* are rendered in the highest degrees of eloquence, rhetoric and elegance, *free from ambiguity*, requiring an audience of *sound* understanding for such *splendid* locution. Almost all *present* day Arabs do *not* speak pure/formal Arabic. That is why they recite/memorize The Qur'an but have little or no clue of what they recite!

¹ See the **Lexicon** attached to this **Translation** for the word “امرءاً” and the differences between: “المرء”, “الإنسان”, “الرجل”, and “الشخص”. Although in English tongue the word “one” may stand for an acceptable approximation for “المرء”, the **Lexicon** explains why we cannot use this apparently such acceptable approximation. As “المرء” = كمال الرجولة = المروءة، والمروءة، see اللسان. So “المرء” = mature/ perfect manliness-possessor.

² The word “وعى” has a double meaning: (1) cognized and (2) retained! In this context both apply!

³ That is *verbatim*.

⁴ **Feqh** is an Arabic word that does **not** have English equivalent. It means (1) the **understanding** of the **Sharey'ah** Laws, and the capacity to **discover** and **derive newer meanings** and **applications** beyond the apparent textual meaning/meanings; (2) **intensive and extensive** knowledge of Islam.

4. Allah says that He descended His Speech in three distinct ways, by:
A. “Qur’an-Arabic,” B. “tongue-Arabic,” and C. “rule-Arabic”

Qur’an-Arabic, i.e. using *Arabic vocabulary*. سورة الزخرف, Ayah 3 (S43:3):

Verily We, We made it^x Qur’an Arabic.

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

Meaning: The Qur’an *uses* the *Arabic vocabulary* for its *diction, inscription* and *Criteria*, i.e. its words/phases are *rendered in the most concise and precise of expressions* according to the construct of Arabic word-usage.

- B. Tongue-Arabic, as stated in سورة النحل, Ayah 103 (S16:103)

While this^x (*diction of The Qur’an is*) a
tongue Arabic manifest

وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

That is *employing the expressions of the Arabic language*, i.e. the *brevity* associated with the *clarity of meanings* of putting two words or more together and coming up with an *expression* which neither words nor any of the words used indicates). For example: “*For Allah’s face.*” meaning for *Allah’s pleasure*. Such is *neither* Allah, nor *face perse*. So “tongue-Arabic” is *different* from Arabic *perse*. Another example: ابن السبيل = *Son of the path* = *the traveler*. But: ابن الطريق = *Son of the road* = *son of a harlot (prostitute)*. What a huge difference. Thus, when using *tongue-Arabic* one must be an *expert*.

- C. *Rule-Arabic*, is best stated by Ayah 37 of سورة الرعد (S13:37):

We descended it^x (*along/ harmoniously with*)⁵
Arabic rule;

أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا

That means *according to the rules of grammar and word-conjugations* of the *Arabic language*. To illustrate, take one example. Allah in Ayah 56 of سورة الذاريات (S51:56) says:

And not I created the Jinn and the humankind
except to worship they^z [Me]⁶.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Notice the *speaker’s pronoun* [Me] is: *neither appears nor pronounced in the Arabic text!* But to the purely speaking Arab it is *obvious and automatically discernable/known*. It is *definitely discerned by inference/implication*. Such instances appear in The Qur’an time and again *multitudinously*.

D. Further to (A), (B), and (C) above, Allah’s Messenger (SAWS) *specified particular meaning to some words*. Example: the word “الصلاة” = the Prayer. The word “الصلاة” *linguistically speaking* means: (1) *invocation* or (2) *place of kowtow* during the Prayer. Now after Allah’s Messenger (SAWS) had *specified* a meaning of the word “الصلاة” *from then onwards* the word “الصلاة” *mostly* means the Prayer, which all Muslims know. Thus, *before* الصلاة, i.e. in *preparation* for such Prayer, one *must self-cleanse* by *ghusol* (*bathing post ejaculation*) or regular *wodho’a* (i.e. *rinsing the hands, mouth, nose, face, arms (to the elbows), feet (to the ankles), and with wet hands wiping the head, partly or wholly*). Without *ghusol* or *wodho’a* the Prayer is *null and void*.

⁵ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur’an, (harmoniously by) Arabic rule!, in short “حكما” = adverbial, since there is no way to *adverbially* express “حكما” which must be done, so I chose (*harmoniously by*).

⁶ The letter “ن” in “يَعْبُدُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العماد، حيث لا يستغنى عنها” = the preventive/cardinal ن preceding the speaker’s pronoun “ي”، is omitted for “التخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*. See the 31 volumes book: إعراب القرآن، لمحمود صافي

Post(D) above, one *stands to enter* into the Prayer by “*Tak’berato Al-Ehram*,” i.e. standing facing the *Qebelah* (*Ka’abah*) and *audibly* saying: “*Allaho Akbar*” (*Allah precedes/antedates everything and is vaster than any and all things*). Once one *enters* into the Prayer, then that person *must devote one’s full attention* to the recitation of The Qur’an, and to perform one’s invocations.

E. So there is a *conventional religious* meaning for certain words. Hence, *conveying any diction* of The Qur’an or any *parlance* of Allah’s Messenger, SAWS, *must first be stated verbatim*, than explained. At all times the aforementioned *principles*, i.e. A, B, C, and D *must be heedfully applied*.

F. All translators of The Qur’an or the *Hadeeth* *absolutely are cognizant and are heedfully applying D*. *There is no other choice*. As to A, they have a *general* understanding but *not sufficiently deep* understanding of it. I mean they *confuse* it with B, i.e. they take A and B to be *similar*. As to C, they *surely 100% misunderstand it*. Factually, they are *not fully aware* of the *linguistic distinctions* among A, B, and C. Here is a couple of illustrations, *of great, great many*, by the translators/authors of:

“Translation of the meanings of the Qur’an.”

One says for C: “We revealed it as a decisive utterance in Arabic.”

Another one says for C: “We revealed it as an Arabic legislation.”

What a hodgepodge! With due respect to the authors, “...decisive utterance in Arabic” and “...as an Arabic legislation” are totally *irrelevant and meaningless*. Far be it and Allah forbids that diction of The Qur’an or *Hadeeth* parlance would state *irrelevant* or *meaningless* statements. Those translators simply *did not sufficiently understand* the diction in reference. But they did the best they could. May Allah amply reward them for doing the best of own capacity.

The Arabic proverb says: “a container osmoses its contents” Another Arabic proverb says: “one cannot give what one lacks.”

5. Majority of Arabs since long ago had *unfortunately abandoned* speaking *pure/formal* Arabic. They tend to speak in *local or regional dialects*. That is why they do *not* understand one another unless they speak *formal* Arabic. Consequently most Arabs *recite* or even *memorize* The Qur’an but have little or no clue of it meanings, including B and C above!
6. If that is the case with respect to the *Arabs vis-à-vis* the Speech of The Qur’an or *Hadeeth’s* parlance, the *none-Arab* translators of The Qur’an are, may be, blameless for *not sufficiently* understanding the *fine distinctions* of the Arabic *vocabulary/phrases* as they apply to The Qur’an or the *Hadeeth*.
7. In addition to the fact stated in 2 above, *each* word in Arabic is either *masculine* or *feminine*, with *paramount implications*. Also the *pronouns* are *very specific*, again with *very important significations*. Such a phenomenon imparts task seemingly impossible to solve. For example: “you” in English stands for male, female, singular, plural, etc. This has a great *and real case for confusion*. In Arabic, because of the *specificity there is no ambiguity*. Take another example. The Qur’an says in, سورة الشورى Ayah 17 (S42:17):

...la’alla (perhaps) The Hour^w (is) near^x.

لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

“The hour” is a *feminine* while “near^x” = قَرِيب is *masculine mode*. “The hour” in this context is *tongue-Arabic* expression, meaning The Day of Judgment. But the word “قَرِيب” = “near^x” is a *masculine mode*. That is the *time* or *arrival* of The

Day of Judgment is “near” = قَرِيب. Both *time* and *arrival* are *masculine-gender*. As to the *pronouns*, say “you,” they must be *superscribed* with an alphabet or two to *specify* which *you* is meant? For example: you^s = انت, *singular, masculine, present, addressee*. Or you^f = اَنتِ *plural, masculine, present, addressees*. Or when something that is *doable only* by Allah, then Allah uses the article of *uniqueness and majesty* “نا,” for action-verbs, which really and truly has *no* English equivalent *per se*, and the *closest approximation* is “we” = نحن. To say: “أَحْيَيْنَاهُ” in English, it is: نحن أحييناه = We enlivened him. This in Arabic is *verbose*.

8. When translating The Qur’an or the *Hadeeth* there shall be *no addition to, no deletion from and no alteration* of the text. But let us translate: هم يأكلون and يأكلون. It is *impossible to differentiate* between the two > they eat. But we *must* make the *distinction*. So for يأكلون = they^z eat. As the superscribed they^z for لِّلْجَمَاعَةِ = plural masculine. While “they” *without* the superscript is for هم. Another example, from Ayah 72 of سورة هود (S11:72):

... this (*is*) my *ba’al* (*lord/ owner/ husband*)

... هَٰذَا بَعْلِي شَيْخًا

The word “بعل” has *no* English equivalent *per se*. So, we have to *transliterate*, i.e. *italicize* the Arabic word in English alphabet and *parenthetically* explain it. Such as: this (*is*) my *ba’al* (*lord/owner/husband*). Also, since “*is*” is *not* in the *original* Arabic text, it should be *italicized* and in *parenthesis*, with the *explanation* that the English grammar *requires* it for a proper sentence construct. All translators of “Translation of the meanings of The Qur’an” when translating this, they *abridged* it in *variations* of: “This/here is my husband”! This is rather *defective abridgement*, as it *deletes* very significant parts of *paramount* significance. As the man of the household is the “*lord*” of the household, he is *also* the *sole owner* of the private parts of *his* woman/spouse. And his role in the *husband* is to *provide* for *everything* the household needs for normal living. Thus, *abridging it is incorrect*. Also that is tantamount to *deleting* from and *altering* Allah’s Speech. Had Allah meant “*husband*” *only* He would have said so. Allah’s Speech must remain *fully intact*.

9. Based on the above *four principles*, (Arabic), (Tongue-Arabic), (Rule-Arabic), and the *conventional* understanding of certain words, as explained by Allah’s Messenger (SAWS), there are two *corollaries* that follow; (1) superscripting words to *identify* each as *masculine* or *feminine*, as *needed* and (2) superscripting the *pronouns* to *specify* each *exactly* as *intended*. That is the *Prelude* which I have included as *inseparable* part of my translation of The Qur’an, which I called:

Textual Translation Of The Qur’an The Supreme

10. Seeking the honor of and Allah’s reward for translating the diction of The Qur’an or parlance of the *Hadeeth* one *must be fully aware of and strictly adheres* to the abovementioned *principles* and their *associated corollaries*. As that shall retain the *integrity* of the dictions of the translated texts. That is because although the *texts remain unchanged* over time, their *meanings do change*, depending upon the *progress* of human knowledge in different fields and the *maturity* of human experience vis-à-vis various endeavors.

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